



WICKED SCHOLARS ARE CURSED

Allah has honored knowledge and its people, raising their worth and elevating their status.

Allah (سبحانه وتعالى) said,

“Allah testifies that there is nothing worthy of worship except Him, as do the angels and those with knowledge”
(Surah Al ‘Imran 3:18)

Al-Qurtubi (رحيم الله) said,

“If anyone was more honored than the scholars, Allah would have mentioned them along with His name and that of the angels, just as He mentioned the scholars”
(Al-Jami’ li-Ahkam al-Quran)

Likewise, Allah negated any equality between the scholars and others.

Allah (سبحانه وتعالى) said,

“Say, ‘Are those who know and those who do not know equal?’ Only those with deep understanding will remember”

(Surah Az-Zumar 39:9)

Allah (سبحانه وتعالى) said,

“Then ask the people of remembrance if you do not know”

(Surah An Nahl 16:43)

But is knowledge simply memorizing texts, studying long books, reviewing manuscripts, being acquainted with the various opinions, and composing commercial works? Certainly not!

The scholars whom Allah (سبحانه وتعالى) praised and called “those with knowledge” are those who act upon their knowledge and convey it to others.

Ash-Shatibi (رحيم الله) said,

“Knowledge, as it is understood in the Shari’ah – I mean the knowledge whose people Allah and His Messenger absolutely praised – is knowledge that instigates action”

(Al-Muwafaqat)

Once a correlation is made between knowledge and action, it follows that there is no action without knowledge and no knowledge without action.

As for knowledge accompanied by good deeds, then it is what yields fear of Allah, bearing a person to publicly declare the truth lest he earn Allah’s anger and punishment.

Allah (سبحانه وتعالى) said,

“Only those who fear Allah, of His slaves, are the knowledgeable ones”

(Surah Fatir 35:28)

Ibn 'Abbas (رضي الله عنه) said,

“Those who are knowledgeable of Allah are those who fear him”
(Az-Zuhd – Abu Dawud)

Ibn Mas'ud (رضي الله عنه) said,

“Knowledge is not an abundance of reports, but knowledge is fear [of Allah]”
(Hilyat Al Awliya)

Likewise, one of the deeds directly correlated to knowledge is jihad for Allah's cause, for jihad is the companion of knowledge.

Narrated by Mu'awiyah (رضي الله عنه) that,

The Prophet (صلى الله عليه و سلم) said,

“For whomever Allah wants well, He gives him fiqh (comprehension) of the religion, and there will not cease to be a group of Muslims fighting upon the truth, defeating whoever opposes them, until the Day of Resurrection”
(Saheeh Muslim)

The mentioning of both knowledge and jihad in this hadith indicates the correlation between the two, and that the people thereof are the victorious group (at-Taifat al-Mansurah); so upholding the religion and manifesting the truth cannot come about except through knowledge and jihad.

This was the situation of the Sahabah (رضي الله عنه), those who were the most knowledgeable of the Ummah, as they joined knowledge with jihad. Whoever looks into the biographies of the Sahabah, whether from the Muhajirin or the Ansar, will find that many of them were killed on the fronts of jihad, fully achieving knowledge and action.

On the Day of Yamamah, for example, the memorizers of Allah's Book began to be killed, as when the banner fell, Salim Mawla Abi Hudhayfah (رضي الله عنه) took hold of it.

The Muslims said to him, "O Salim! We fear that we will be overtaken from your direction." So he said, "What a wicked bearer of the Quran I would be if you were overtaken from my direction!" So he went forth and fought until he was killed
(At-Tabaqat al-Kubra)

On that path, the Tabi'in and the rest of the imams traveled, having for themselves many ventures in the fields of ribat and combat, despite jihad and ribat – in their days – being only fard kifayah (communally, not personally, obligatory).

These were the imams among the people of hadith and zuhd (disregard for the worldly life). Just as they participated in narrating knowledge, they also participated in ribat, guarding outposts, and archery.

These are the likes of al-Awza'i, 'Abdullah Ibn al-Mubarak, Ibnul-Qasim, Abu Ishaq al-Fizari, Makhlad Ibn al-Husayn, Ibrahim Ibn Adham, Hudhayfah al-Mar'ishi, Yusuf Ibn Asbat, and many others.

Indeed, they translated their knowledge into action with ribat and jihad. There were even some muhaddithin who would stay in towns bordering Dar al-Harb so they could always be in ribat, like the Imam 'Isa Ibn Yunus.

As such, the two imams Ibnul-Mubarak and Ahmad Ibn Hanbal, as well as others, would say,

"If the people disagree about something, then examine what the people of the frontlines are upon, as the truth is with them.

Allah (سبحانه وتعالى) says,

‘And those who perform jihad for Us, We shall surely guide them to Our paths”

(Surah Al Ankabut 29:69)

Throughout the ages, scholars from the people of hadith were found upholding the duty of jihad and declaring the truth, like Shaykhul-Islam Ibn Taymiyyah, who openly declared the truth and waged jihad, fighting against the Tatars, and Imam Muhammad Ibn ‘Abdil-Wahhab, who fought the mushrikin inside the Arabian Peninsula and waged jihad against them with weapons and words.

Even in our time, there have been those by whom Allah revived both knowledge and creed, those who went public with the truth and by whom the truth became manifest.

They were those who joined knowledge with jihad, like Shaykh Abu Mus’ab az-Zarqawi, Shaykh Abu Anas ash-Shami, Shaykh ‘Abdullah ar-Rashud, Shaykh Abul Hasan al-Filistini, and Shaykh Maysarah al-Gharib (رحيم الله).

Likewise, those who know but do not act upon their knowledge are dispraised according to the Shari’ah. They are not considered “those with knowledge” and are not called “scholars” with the meaning intended by the Shari’ah.

How could such persons be called “scholars” while they are hated by Allah and have earned His wrath?! Indeed, Allah got angry with the Jews and called them “al-maghdub ‘alayhim” (those who have conjured His anger) due to their not acting upon their knowledge.

Allah (سبحانه وتعالى) also said,

“Greatly hated, according to Allah, is that you say what you do not do”

(Surah As-Saff 61:3)

This verse contains evidence of Allah's great hatred for those who know but do not act.

Furthermore, the Quran clarifies that whoever knows the truth but conceals his knowledge is cursed,

Allah (سبحانه وتعالى) saying,

“Verily those who conceal what We revealed of clear evidences and guidance after We clarified such to the people in the Book, [then] these Allah curses and the cursers [also] curse them”
(Surah Al-Baqarah 2:159)

It is known from all of the above that “those with knowledge” are those who carry it, act upon it, and openly declare it.

Allah even described whoever does not act upon his knowledge as being ignorant, as in His saying about the “scholars” of the Jews who followed sorcery.

Allah (سبحانه وتعالى) saying,

“And they did surely know that whoever purchased it shall have nothing in the Hereafter, and how bad is that for which they sold their souls, if only they knew”
(Surah Al-Baqarah 2:102)

The evidence in this ayah is His saying, “and they did surely know” followed by “if only they knew,” as by not acting upon their knowledge, they were ignorant.

As such, whoever does not act upon his knowledge by openly declaring it and waging jihad or by concealing it and dressing up the truth in falsehood, then he is not truly a scholar. Rather, he is a devil whether vocal or mute.

The people of knowledge did not count the people of bida' (heretical innovations) as scholars,

Ibn 'Abdil-Barr said regarding the heretics of kalam (polemical speech),

"The people of fiqh and athar (traditional narrations) in the major cities have altogether agreed that the people of polemics are people of heresy and deviance, and are not counted among the ranks of the fuqaha, and the scholars are only the people of athar"

(Jami' Bayan Al Ilm Wa Fadlih),

So how would it be if they were to have seen how the Ummah has been afflicted with the imams of kufr today? Anyone who looks at those who are ascribed to knowledge in our later times will find that the vast majority of them are not scholars and are not counted among the people of knowledge, due to their failure to fulfill the duty of action.

They did not declare the truth in the faces of the tawaghit, but instead concealed the knowledge and dressed up the truth in falsehood, misguiding the slaves of Allah while they knew of the verses regarding fighting and combat.

They turned away from their duty of action, thus being at odds with the Sunnah of the Prophet (صلى الله عليه و سلم) and that of the Sahabah and Tabi'in.

They are seen as having studied the texts of wala and bara, yet wandered away from them. They learned the verses regarding the obligation of conveying and clarifying the truth, yet they concealed it and resorted to flattering Allah's enemies. Are these the ones whom Allah called "those with knowledge?!"

Far be it from Him! Certainly not! Rather, they are the people of misguidance who are threatened with punishment for abandoning action and concealing the truth. How then, if one knows that most of those who are famously attributed to knowledge in our time have displayed their obedience to the taghut and have entered into his allegiance, supporting him against any of the muwahiddin who rise against him?

The ruling about whoever does this is well-known in the Book of Allah and the Sunnah of His Messenger (صلى الله عليه وسلم).

Therefore, Ibn Baz, Ibn 'Uthaymin, al-Fawzan, Al ash Shaykh (the contemporaries), Muhammad Hassan, al-Huwayni, Husayn Ya'qub, al-Qardawi, al-Buti, an-Nabulusi, al-Ghiryani, al-Maqdisi, Abu Qatadah, al-Haddushi, al-Fahl, Hamza Yusuf, Yasir Qadhi, Mufti Menk, Zakir Naik, Tauseef Ur Rehman, Motiur Rahman Madani etc. are not scholars.

Where is their acting upon knowledge?! Where is their open declaration of the truth?! Where is their rejection of the shirk of the tawaghit?! Where is their fighting, combat, and ribat?!

Where is their clarifying the truth and guiding the people?! Where is their confronting of the disbelievers' violent campaigns against the Muslims?! Or have they just become – with their own approval – mere sticks in the hands of the tawaghit used to strike the mujahidin, all in the name of the Shari'ah and the religion?

These people are no more than “imams” of misguidance and “scholars” of taghut. Let not them and their false claims of having knowledge mislead you, for their supposed knowledge will actually be held against them.

Indeed, their possession of knowledge of the Shari'ah is just like the orientalist who possess that same knowledge. In fact, some of the Christian orientalist have become so-called “experts” in the science of hadith, like Arent Jan Wensinck, who was a Dutch orientalist and author of the “Concordance and Index of Muslim Tradition,” or like Gösta Vitestam, who published his own edition of “Ar-Radd ‘alal-Jahmiyyah” by ad-Darimi.

So would these orientalist enter into “those with knowledge” and would it be correct to call them “scholars?!”

Narrated by Abu Hurayrah (رضي الله عنه) that,

The Prophet (صلى الله عليه وسلم) spoke about the first of people who would be dealt with on the Day of Resurrection, and he mentioned among them,

“a man who learned knowledge – and taught it – and recited the Quran. So he will be brought and will be reminded of the blessings he received, which he will recognize. Allah will say, ‘What did you do with it?’ He will say, ‘I learned and taught, and I recited the Quran for You.’ Allah will say, ‘You lie! Rather, you learned so that it would be said, ‘He is a scholar,’ and you recited the Quran so that it would be said, ‘He is a reciter.’ And indeed it was said.’ Then he will be dragged on his face until he is thrown into the Fire”
(Saheeh Muslim)

Consider that if the corrupt intention of a scholar (who very possibly acted upon his knowledge) will send him to destruction, then what about one whose action contradicts his knowledge, and who conceals the truth and misguides people?! What about someone who obeys the taghut and supports his rule?!

Harim Ibn Hayyan said,

“Beware of the fasiq (openly sinful) scholar.” This reached ‘Umar Ibn al-Khattab (رضي الله عنه), so he wrote to him, asking him what he meant by “the fasiq scholar.” So Harim wrote to ‘Umar, saying, “He is an imam who speaks with knowledge, but acts with fisq (open sin), thus the people become confused and misguided”
(Ad-Darimi)

This is regarding a fasiq, so what about the deviant who misguides others and has exited the religion?

This should clarify the invalidity of the popular saying of some ignorant people, regarding people who are wrongfully called scholars, “Take his knowledge and leave his deeds.” Rather, ask about his deeds, his open declaration of the truth, his waging jihad, and his fear of his Lord just as you ask about his knowledge and expertise.

Only then will it be clear whether or not he is a scholar, for verily the one who betrays the trust in action will betray it in knowledge.

Ad Darimi reported from Ibn Masud (Radia Allahu 'Anhu) that he said:

"Whoever seeks knowledge for four (matters) enters the fire: to compete with the Ulema, to argue with the foolish, so that people's faces turn to him or so that he can use it to take from the rulers."

(Kitab Ul Ilm, Bab At Tawbikh Liman Yutlub Al Ilm Li Ghayrillah, Vol 1, Page 115)

(Taken from the book: About Not Going to The Rulers, Page 96)

Narrated by Mu'adh Ibn Jabal (Radi Allahu Anhu) that,

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"There is no scholar who goes to the one who has authority out of obedience except that he has become a partner in everything that he will be punished for in the Hellfire."

(Al Hakeem in his At Tarikh & Ad Daylami)

[Taken from the book: About Not Going to The Rulers, Page 79]

The Messenger of Allah (Sallallahu Alayhi Wa Sallam) said:

"There will be after me leaders, whoever enters to visit them, believes them in their lies and helps them in their oppression is not from me and I am not from him, and he will not be admitted into the Hawd. Whoever does not enter to visit them, does not help them in their oppression and does not believe their lies is from me and I am from him and such a person will be admitted into the Hawd."

(In the Sunan, Vol 8, Page 165, Tirmidhi, An Nasai & Al Hakeem)

[Taken from the book: About Not Going to The Rulers, Page 69]